

IX.

THE EDUCATION OF WOMEN.

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A TEACHER at Hampton Institute, Va., was one day reading the Parable of the Virgins to a class of Indians, one of their number acting as interpreter. Observing a smile stealing over the faces of her saturnine pupils, she stopped to inquire what caused their amusement, and discovered that the Indian tongue had but one word for maid and virgin, and but one for bridegroom and husband, so that the story which reached their ears through the interpreter was, that ten maids lighted their lanterns and went out to look for a husband.

This was formerly a very common conception of woman's education; she went to school that she might light her lantern and better look for a husband. And the consequent education took on two forms: it was either practical or ornamental. Woman was taught cooking, sewing, and the house-keeping arts generally, or she was taught a little French, music, and drawing, and just enough of literature and history to preserve her conversation from being wholly unilluminated. She was trained either to be an upper servant or a parlor ornament. And her subsequent life as a wife was fashioned on this general plan. She was not supposed to know or care anything about business, or public affairs,

or the great world generally. If she saw that her husband had a clean house, a comfortable bed, good meals, and a tasteful drawing-room, at economical charges, she was an exemplary wife; and if, in addition, she could shine in society, she was a supremely excellent one. In short, according to the male interpretation, the second of the two accounts of the Creation in the Book of Genesis was accepted, and interpreted to this effect: that God made man the lord of the earth; that he brought the animals to man and found in none of them an adequate companion; and so, as an after-thought, made a woman to be a help-meet for him.

I repudiate both the interpretation and the doctrine built upon it. "God created man in his own image; in the image of God created he him; male and female created he them;" and to these twain, made to be one flesh, he gave dominion over the earth. Woman is to be educated to be a wife and mother; but not more than man is to be educated to be a husband and father. And this is not the primary end of education in either case. The absolute precedes the relative; the general precedes the special. First, as the end of education, comes manhood and womanhood, for its own sake; then fitness for

the more common duties of life—those of the household ; then for the more specific duties of citizenship ; last of all, for the technical and professional ends—fitness to teach, to preach, to administer justice, to carry on a particular trade or profession.

The first thing to be said, then, respecting woman's education, is that in its primary and most fundamental elements it differs in nowise from man's education. Both live in the same world, mix in the same society, are subject to the same natural, social, and moral laws. There is no more one moral law for the boy and another for the girl, than there is one science of numbers for the boy and another for the girl. Both must learn the nature of the world and of its laws ; the organization of the human body and the conditions of its well-being ; the history of the past, which has conducted mankind to its present state ; the thoughts of the greatest thinkers, that is, the best literature ; the laws of social order and organization ; and the principles which will lead forward to a better and nobler future. We are all embarked in the same ship, on the same ocean ; and we must all learn the same laws of navigation.

It is not material for my purpose, in this chapter, to inquire whether woman is likely to exercise more *power* in the future than she has in the past. She is certain to exercise all the *influence* which she possesses, and as it is her duty to exercise that influence in the wisest way and to the noblest ends, so she has a right to whatever education will both increase that influence and give it a beneficent direction.

Nor is there any ground either for supposing that she is unable to receive as thorough an education as her more rugged brother, or that a more shallow and imperfect education will serve her sufficiently. Her right to an education

is the right of every creature God has made, to all that is necessary to its best development. It is quite needless to cite statistics here to show that woman is capable of the best work in the most difficult departments. If she were not, it would make no difference. She is to have the opportunity, that she may herself prove what she can, and what she cannot, do. It is impossible to decide what a man or a class may become, by considering merely their past history. Christendom excluded Jews from all but the mere money-making vocations, and then scoffed at them for being money-makers. America shut up the negro to menial employments, and then patronizingly pitied him for being by nature a menial. We forbade the Indian to come off from his hunting grounds, and then contemptuously dismissed him from the category of civilized men, as a hopeless barbarian. Similarly society has, in the past, forbidden women anything but the most superficial culture, and then concluded that she was capable of nothing else. "I know," says George William Curtis, "of no subject upon which so much intolerable nonsense has been talked and written and sung, and above all preached, as the question of the true sphere of woman, and of what is feminine and what is not ; as if men necessarily knew all about it."* With that sentiment I heartily agree. Men have for ages been trying to determine by *a priori* considerations what is woman's sphere, and to keep her in it ; and they have not achieved such success as to justify a continuance of the endeavor. It is quite time that women were left to find their own sphere, and it is quite safe to leave them to make their own voyage of discovery.

It is very probable that some will be injured in the process, and that in the reaction against the commingled servi-

* Quoted in the Forum, vol. vii., p. 44.

tude and coddling of women in the past, society may swing for a time too far in the opposite direction—of this more presently—but nature may be trusted to assert itself; and if society leaves women free to follow the guidance of their own moral instincts, those instincts will eventually prove a better safeguard than restrictions devised by men. Woman is not a caged canary, who will fly to her own destruction if the cage door is open and the windows up. There may be—personally I think there is—in the present reaction, some danger of forcing her into positions to which she is not inclined, and for which she is not fitted; but if that force be removed, and she be left free, there is but little danger that she will injure herself. It is true that there are vocations which are unwomanly, as there are others which are unmanly. The sexes are not duplicate, but supplement each other. Marriage is necessary to the perpetuation of the race; therefore marriage is one of the conditions in the future life of both young man and maiden, to be kept constantly in view in determining their education. In general, the man is to provide for the house by his industry, and protect it by his strength; the woman is to administer the home and nurture the children. And this natural division of labor in the house indicates a broader division in society. The natural activities of every man are paternal, of every woman maternal; and this whether they are married or no. But while it is necessary to bear this truth in mind in devising schemes of education for the two, it is not necessary to enforce this law of nature by either legal or social restrictions on liberty of development. Adam ought to get enough out of the wilderness by the sweat of his brow to support Eve and her daughters; and if he will attend to his own business, and do his work well, he

need not fear that they will rush into the field and take the hoe out of his hand for the mere pleasure of wielding it.

My strong affirmation of these two principles must be borne in mind by the reader, if he wishes to understand what follows in this essay. First, woman is entitled, in her own right, to the highest and best education which can be given her—education not shaped to fit her to be a conventional type of wife and mother, determined beforehand for her by man, but shaped to make her the noblest and truest woman. The best way to make a true wife and mother is to make a true woman. And second, the formal and conventional restrictions on womanly liberty are to be removed—as to a large extent they have been—and she is to be free to find for herself her sphere, and to determine by her own unhindered and even aided experiments, what is the education which she needs for the perfect development of her own nature. The law of liberty is woman's best safeguard.

But while all this is truth, and fundamental truth, the title of this chapter assumes that there are to be differences in the education of the sexes. Indeed, the very title of the book assumes a difference both of nature and of functions. And this is often ignored in current discussions. What is meant by the phrase "equality of the sexes?" For that matter, what is meant by the term equality as applied to persons? The phrase is constantly used, as such phrases often are, without any clear apprehension of any meaning. Is the poet equal to the man of action? or the statesman to the soldier? or the preacher to the merchant? or the farmer to the lawyer? It is like asking, Is oxygen equal to hydrogen in the air? In the one case each is equally necessary to the constitution

of the air ; in the other each is equally necessary to the constitution of society. But neither is able to take the place or fulfil the functions of the other. Is the eye equal to the ear? Not when you are listening to an orchestra. For you close the eyes that you may hear the better. Are the husband and the wife equal? In nursing the infant he is not equal to her ; in fighting the savage she is not equal to him ; and which is the more important service depends upon circumstances. The phrase "equality of the sexes" has two intelligible meanings, and only two. It may mean that men and women are equally entitled to liberty and the best conceivable development. That equality, I affirm. It may mean that their respective services in society are equally essential to its well-being, and equally divine. That equality I affirm. But it cannot mean that their services are, or their development is, to be the same. That is not to affirm equality of character, but identity of function and education, and that is a totally different affirmation. Life is often, and fitly, compared to a battle-field. Men and women are engaged in a campaign. If it were an actual campaign, with a visible foe in the field, the men would learn the manual of arms and go to the front to do the fighting, and the women would take lessons of the doctors and do the nursing in the hospitals. Some men might nurse better than some women, and some women might fight better than some men. And if it became necessary for the latter to handle a musket, no one would deny them the right ; on the contrary, everyone would admire their heroism. But on the whole, Joan of Arc is not the type of womanhood. The world would not be bettered by turning General Grant into a hospital nurse, or Clara Barton into a major-general.

With these general principles in

mind, I shall endeavor to unfold some of the more special principles which ought to be applied by society in its organized efforts, and by the mother in the individual care of her daughters, to the education of women.

The reader must, however, remember that it is not possible to lay down any general laws according to which all women should be educated. For every individual is different from every other individual, and every life is different from every other life ; therefore every education must be different from every other education. All that is here attempted is some hints, to be applied by the individual in solving for herself or for her daughter this complicated and ever-varying problem.

The baby lies in the cradle—What shall we do with her?

Far more important than the education is the training, and more important than the training is the atmosphere into which she is received. Some households receive her as a toy. "A home," says Shelley, "is never perfectly furnished for enjoyment unless there is a child in it rising three years old, and a kitten rising three weeks." So some parents, especially fathers, receive the babe—as a kitten ; they frolic with her for ten minutes in the morning or ten minutes at night, and then toss the burden off upon the mother. A new toy ! and we soon weary of our toys ; and generally grown people weary sooner than children. Some households receive the baby as a new calamity. The child is looked upon as born in sin and to sorrow. Perhaps this notion is wrought into the religious faith of the household : the babe sinned in Adam and must suffer the penalty of its unconscious transgression ; or the babe is a reincarnation, and comes into the world bringing with it the poison of its past experience ; it is not a little child, but

a little old man, and comes laden with past sins and wailing in unconscious reminiscence of shame and guilt in a pre-existent state. So theosophy portrays it. Some households receive it as an added burden: one more mouth to feed, one more body to clothe, one more soul to train, one more helpless creature to care for. This mother carries her child upon an always anxious heart, ever foreboding, ever dreading the worst in the unknown life that lies before the potential woman. To some households the babe comes as an unwelcome guest. The parents had the heart, but not the wretched courage, of a Pharaoh or a Herod, and would have slain the unborn child had they dared; nay! perhaps have dared, and tried, and failed. For this form of infanticide is not uncommon in America, and Rachel weeps, not because her child is not, but because it is; she would fain have escaped God's gift of love in the little child. When the babe is received as a toy, or as a child of divine wrath, or as a burden added to a life already overburdened, or as an unwelcome guest, no methods of education will be of much avail. Atmosphere is more than formal education; spirit is more than method.

I believe that the babe is innocent, without any touch or stain of guilt; a child of God in its birth, belonging to its heavenly Father; with infinite possibilities of good, but not therefore virtuous; with infinite possibilities of evil, but not therefore sinful. The babe is God's best gift to the home, the gift of his gracious love, and the witness of his strange confiding; for he apparently trusts the future of this child of his to the mother-love and the father-love. In this babe in the cradle there may be a heroine or a coward, a voice that shall be eloquent with new revelations of God's truth, or a life that shall be one long living lie; a fresh

flower from the eternal gardens, or a new weed poisoning everyone who touches it. And what it is to be, depends upon what life shall make of it; and that again depends more upon the early influence of the home than upon all other influences combined. Life is a march from innocence to virtue, through temptation. Virtue can be won only by battle, and battle cannot be fought without possibility of defeat. If sin were not possible, virtue would be impossible. In this babe is innocence, but not virtue; no courage yet, nor truth, nor piety, nor faith, nor hope, nor love; but in her the possibility of all, and therefore in her and for her father, mother, brother, sister, friend, a great opportunity. And education means seizing this opportunity, and making out of this bundle of possibilities the largest and noblest soul development.

"Education," says Professor Huxley, "is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. For me, education means neither more nor less than this. Anything which professes to call itself education must be tried by this standard, and if it fails to stand the test, I will not call it education, whatever may be the force of authority, or of numbers, upon the other side."* This education begins at the cradle, and the first and most potent factor in it is the unconscious influence of the life of the home into which the babe comes at birth.

The wise father will leave the early education of the child in the hands of the mother. He will simply content himself with enforcing her authority. He will pay his wife scrupulous respect,

* Science and Education. Essay IV., p. 83.

and so teach the children to pay respect to their mother. Only the grossest injustice will justify him in interfering; for the children will suffer less from occasional blunders in their queen than from a divided rule. And the wise mother will early perceive the difference of sex asserting itself; and will neither be anxious to develop it on the one hand, nor allow herself to disregard it on the other. The girl will take to dolls, the boy to stage-driving with chairs for a team. The boy will be storekeeper, the girl will be customer. But if it should be otherwise, the mother need not be troubled. If the girl wants to try her hand at ball, or climbs the trees, dress her appropriately and let her have her way. This inclination does not indicate masculinity to be repressed, but a vigor of physical constitution to be encouraged. It may be needful to guard her against hoydenish ways as she grows older; but if her mother's example be safe to follow there will be little need to enforce it with anxious precept. The example of those she reveres and her own womanly intuitions will suffice to protect her from the danger of mannishness.

If there be a good kindergarten in the neighborhood, by all means send her to it. If there be none—or whether there be one or not—the wise mother will study enough of Froebel's system to understand its essential principles and their simple applications, that she may make a kindergarten, that is, a Child-Garden, out of her nursery. If the child be slow to learn, if she be taciturn, talks little, is laggard in learning to read, do not be troubled. Slow growths are often the best; precocious girls do not always become great women; and growths that are forced are never healthful. Do not be in haste to send her to school. There are plenty of lessons to be taught at home, which

the school cannot teach. It is generally time enough to send a child to school when she begins to show some anxiety to learn. It is better to sit down late to the table with a good appetite, than to come early with a distaste for the food. When she begins to go to school, do not let her studies absorb all her energies. She has for many years much to learn from her mother; and no scholarship will compensate for the sacrifice of a mother's companionship.

Most fathers cannot be the companions of their boys, for business carries the man away from home early and suffers him to return only late. But the wise mother is a home-stayer, and her daughter will receive from the mother a love for the home for the lack of which no tuitions of the school-room can compensate. Encourage the daughter to be with the mother in the household tasks; to sew, to iron, to cook, to dust, to make beds, to do that miscellaneous work dubbed in New England homes "putting to rights." It is to be hoped that she will have a home of her own one day; and it is better that she should practise home duties as a child, under her mother's guidance, than practise them as a bride under no guidance at all.

No age can be fixed for sending her to school; one girl is older at eight than another at ten, and in one home a mother can do for her daughter what in another home an equally conscientious and consecrated mother cannot do. But school instruction is as indispensable to the best development of the girl as of the boy. England has given the method of education by governesses at home a very thorough trial, and the testimony to the failure of that method is substantially unanimous. The wretched experience of the governess in the English family has been the theme of many a satirist and novel-

ist ; and under God's beneficent laws no system is good for one person if it robs or wrongs another. Improvement in female education in England began with the institution of schools for girls, which are increasingly taking the place of instruction by governesses at home. Indeed, woman's education had sunk so low under the governess system that it could not go much lower. Its condition under the Georges is thus described by a recent English writer :

" Probably at no time in our history was the education of woman generally at a lower point than in the time of George IV., whether as regent or king. Dancing, the merest smattering of drawing, French, and music were generally all that was taught a girl. As for more solid accomplishments they were, generally speaking, utterly neglected. An album fifty or sixty years old is of all dreary things the dreariest. Trumpery verses, puny little copies of a drawing-master's stock-in-trade of flowers, fruit, and impossible cottages make them up." *

Education is afforded not by books or lectures or even catechetical instruction. It is afforded by the attrition of mind on mind. In the school the girl brushes against her companion, is spurred on by competition, learns, on the one hand, not to be vain of her achievements, for she discovers that many are abreast of her and some in front of her ; and, on the other hand, not to be disheartened or self-distrustful, for she discovers that she can keep ahead of many and in advance of some. In other words, she learns that most girls can do what she can do, and also that she can do what most girls can do, and so, by the same lesson, is disabused of her conceit, on the one hand, and of her self-distrust, on the other. The

girl who is taught wholly at home naturally becomes narrow in her views, and what is worse, in her sympathies, and is liable to become self-centred in her thoughts, if not selfish in her life.

The question between public school and private school is perplexing and one to which no definite and universal answer can be given. Each has its typical faults. The private school—I speak here of the primary and grammar grades—is not apt to be as exact in its work as the public school ; it is subject to cliques among the scholars and to favoritism in the teachers ; wealth and family count for too much and mere personal worth for too little ; the teacher not unfrequently imagines, and not always incorrectly, that to retain her pupils she must please the parents, and to please the parents she must please the children. Thus the work is too often superficial, the discipline lax, and the social spirit violated by false social standards, the standard of a debased aristocracy. On the other hand, in the public school the classes are too large ; the teachers too professional ; the methods too mechanical ; the moral and spiritual development too much neglected ; the social fellowship often morally dangerous, and the social standard that of a false democracy. With proper guardianship at home the boy may rub up against rough companions and not be injured, may even be benefited ; for it will be his duty in after life to meet with all sorts and conditions of men, and the lesson is one he may well begin to learn early in life. But it is not so easy to guard the girl against a permanent vitiation of the imagination, if not of the manners and the character, from too close an intimacy in early life with coarse and vulgar natures. The wise parent will consider the school question in selecting his home, and will determine it, not by any general distinc-

* Thomas Markly, the *Contemporary*, vol. i., p. 401.

tion between public and private school, but by the actual merits of the schools immediately available for his own daughter. This involves considerable painstaking inquiry ; but this chapter is not written for careless or indifferent parents. The only practical counsel for such parents is "Cease to do evil and learn to do well."

There does not seem to me to be the same difficulty in choosing between the day-school and the boarding-school. The boarding-school affords some very distinct advantages to the boy. He must live the larger part of his life outside his home—whether the first home of his parents or the later one of his own founding ; for one-half to two-thirds of the waking hours of almost every active man are spent outside the walls of his own dwelling. They are spent in the struggle of life, in conflict with other men. An important lesson, therefore, which a boy has to learn, is how to get along with other boys—with friends in co-operation, with competitors in conflict, or with enemies in battle. And he can learn this lesson in the boarding-school far better than in the day-school. He is not buoyed up by the sympathy of his parents. He has not father and mother to take his part ; or if they do by correspondence, they cannot help him much. He is thrown on his own resources, and must fight his own battles. The girl, on the other hand, will probably spend the major part of her life in the home. The same reason which makes the boarding-school better than the day-school for the boy—that he may learn to live the life that is outside the home—makes the day-school better than the boarding-school for the girl ; for in the day-school she still retains the home-life, and it is in the home she is to spend the chief portion of her life, and for the home she is to consecrate the wealth of her nature and her endowments.

I assume this ; but since this is just now a matter somewhat under debate, perhaps it will be wise to both interpret and qualify the declaration, even at the hazard of seeming, on the one hand, to repeat, or, on the other, to contradict, what I have already written.

Formerly women were educated only for the home. They were trained in the house in domestic industries—to cook, to sew, to dust, to sweep, to make a bed. They were taught, though not in the earlier stages of woman's education, to read and write and cipher, and, in the so-called higher circles of society, there were added some "accomplishments." At eighteen the education was finished. Then the accomplished maiden was "brought out." In some circles this "bringing out" was a formal act ; in others it was informal ; but in all it was essentially the same. The girl was ready for society because she was ready for a husband ; and she was brought out into the matrimonial market that a husband might find her. If there were need, the mother became a match-maker and scanned the market for an available husband.

It was inevitable that in the reaction against this conception and method of education, thoughtful people should have gone to the other extreme. All phases of education are, in one form or another, open to women. Nearly all vocations are open to her. Marriage is seldom mentioned as a probable destiny to the maiden. It is the fashion to educate her for a life of independence. Her honorable ambition to be equal to her brother finds its expression in an endeavor to secure the same education as he, and this leads on to the idea that she is to be educated to do the same work. A limited observation among young men and young women in their respective colleges,

leads me to believe that as many women as men will be found in the senior class to have selected a profession and to be looking forward to it; while a larger proportion of young men than of young women in such colleges will be looking forward with hope to a married life. For the son is taught to expect to be married, while the daughter is taught that if marriage comes to her at all, it must come as a surprise, if not as an accident.

Independence is a very popular word in America; but independence is of no value. God has not made us to be independent of one another. The employer is dependent on the employee and the employee on the employer; the mistress on the servant and the servant on the mistress; the husband on the wife and the wife on the husband. And the more highly life is organized the more intricate and elaborate is the system of interdependence. The Robinson Crusoe state of society is the lowest and least desirable. We should not train our children to independence, but to interdependence; to bear one another's burdens; to exchange one another's services; to share one another's lives. We do so train them in everything except as regards the home. The merchant is not trained as a carpenter or a farmer, but depends on others for mechanical and agricultural products. The wise man never mixes his own home-made drugs, but calls a doctor. The layman who attempts to act on the motto "every man for his own lawyer," has a fool for a client. The congregation does not trust for religious instruction to any pious mechanic who thinks he has a message, but employs an educated preacher. God, who has set men in society, thus to exchange their services, has set them in families also. That man is best prepared for home life who is trained to be dependent on

his wife for wifely counsel, cheer, and services; and that woman is best prepared for home life who is trained to be dependent on her husband for support and protection. It may be very well for the boy to learn how to sew on a button or cook a steak in case of need; but this is not his work; he is appointed to be the bread-winner of the family. It is important that the girl should have practical knowledge of affairs in general, and also some specific qualifications which she can put to useful service in bread-winning, in case of need; but under ordinary circumstances to be the bread-winner of the family is not her appointed task, and if she sacrifices training for the other, and, in most cases, really higher service, that she may acquire a money-making profession, she has made one of those unfair exchanges which is a robbery. The history of heredity makes it tolerably clear that great fathers have not often had great sons, while great sons have almost always had great mothers. "Women," says Dr. Wither Moore, "are made and meant to be, not men but mothers of men."*. If this be true their education should keep probable maternity always in view. If that education is so conducted as to destroy a good mother and produce a distinguished collegian, it has been a very sorry education.

For the mother is the home-builder, and the home is the basis of civilization. The girl should be taught to look forward to marriage as her probable and natural destiny, as the boy also should be. She should be taught to regard wifehood and motherhood as the highest and most sacred of all callings. She should be habituated to think of the one as leading to the other. She should be accustomed to regard man, not as her natural foe, not as her remorseless competitor, but as her God-given pro-

* Quoted in *Fortnightly*, vol. xlv., p. 593.

tector, supporter, defender, companion and friend. Much, and not too much, has been said of the duty of training men to reverence woman. But women should also be trained to reverence man; for the divine image is in both men and women, and in both alike to be revered. The too-current scoffing at the virtue of men in certain modern novels is not healthful reading for any girl; as such pictures of women as are furnished in *Becky Sharp* are not healthful reading for any boy. The devil is a cynic, and cynicism is of the devil. A cynical man is bad enough, but his cynicism may evaporate in the market-place and do no great damage. But the cynical woman at the head of the household poisons life at its fountain. The father and mother should so cultivate mutual respect and give expression to it, that the children shall learn respect for humanity, by the unconscious parental influence. One other lesson the daughter must learn at home, which no school can teach her—the mystery of her own womanhood. No girl should be allowed by her mother to grow up in ignorance of this sacred mystery; or be left to pick it up in fragments from her companions; or from literature, whether imaginative or scientific. From the mother the daughter should learn what marriage and what maternity mean. The instinctive shrinking of the mother from this duty is itself her preparation and ordination for its fulfilment.

The girl is now a girl no more; she is sixteen or eighteen years of age, and is just entering upon womanhood. She has gone through the kindergarten, or its home equivalent; she has gone through the primary or secondary schools, public or private; she has acquired some practical domestic skill at home; she has reached an age and has obtained acquirements which make it possible for her to enter college. Shall

she go to college? and if so, to what kind of college shall she go?

The first of these questions must necessarily be answered in the negative in a vast majority of instances, for the girl as it is for the boy. Only the minority of either sex can go to college; nor is this a fact wholly to be regretted. It is an open question whether a college education is an advantage or a disadvantage to a business man. It might, without disrespect to woman, be equally regarded as an open question whether such an education affords an advantage, commensurate with the expenditure of time and money, for the woman who is not fitting herself for a profession. Without concealing my own opinion that the largest education is desirable for everyone, man or woman, who proves a capacity to receive it, it must nevertheless be conceded that there are *pros* and *cons* upon this question, that for the girl there are advantages in a college education and other advantages in a home education, and that in determining the question, Shall I send my daughter to college, these relative advantages must be compared. There are some educational advantages which can be secured only in an institution of learning, where the pupil will have the use of a large library, good scientific apparatus, highly trained teachers, experts in their several departments, and, perhaps most important of all, competition with other students. Only training in such an institution, except in the case of rare geniuses, who are independent of circumstances, will give exactness of knowledge, and the kind of intellectual power which grasps a great theme, and thinks it out to its logical conclusions—conclusions which, once obtained, can be held against all cross-questioning and all adverse arguments. But this training, unless supplemented by inherited culture, previous home

training, and the habit of society, may, and probably will, leave the college graduate deficient in grace, refinement of taste, broad sympathies, social readiness, and quick capacity to use in social converse all her resources and womanly tact.

Most popular prejudices have some basis and the popular prejudice against the blue-stocking is not an exception to the rule. It indicates the dangers of an exclusively scholastic training. On the other hand, if home training develops tact and skill in the ready use of small resources, it also tends to superficiality of knowledge, inaccuracy of apprehension, and therefore of statement, and unsteadiness of purpose resulting from a well-grounded lack of self-confidence in one's imperfectly trained powers. A few exceptional women, such as Mary Somerville, have worked out for themselves scholarship despite their lack of institutional education, and a great many more women have attained social ease, elegance, and culture, although they were scholars; but in general, social culture is the result of family tradition, home training, and refined social life; scholarship is the result of institutional training; and the best womanly character combines both the social culture and the scholarship. A cultivated girl, coming from a cultivated home, need not lose and may gain in culture during her college course, and a girl who has not had early social advantages may gain something from intercourse with the various members of the faculty, the directors of the college, and those of her fellow-students who have enjoyed in early life greater social advantages. The college and university do not undertake to supply intellect or social tact and resource; they undertake only to develop them. Failing in this respect, they fail to fulfil their mission.

Let me suppose, then, that our girl of

sixteen or eighteen has decided not to go to college. How can she pursue her studies at home? In offering some hints in answer to this question let me conceive myself no longer as addressing the mother but the daughter herself; for it is certain that she will get no education at home unless she is inspired by very resolute ambition to obtain it.

1. Set yourself to some systematic course or courses of reading, and convert these systematic courses of reading into courses of study. Concentrate your attention on this reading, and examine yourself afterward on it. Get enjoyment out of your reading, but do not read merely for enjoyment. "I read *hard* or not at all," says F. W. Robertson; "never skimming, never turning aside to merely interesting books." "Reading without purpose," says Bulwer Lytton, "is sauntering, not taking exercise. . . . A cottage flower gives honey to the bee, a king's garden none to the butterfly." "Read," says Lord Bacon, "not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to *weigh and consider*." It is by weighing and considering that we fasten in the mind. If we do not fasten the stitch when the work is done, it is liable to ravel out. This is the value, and the only value, of that most dangerous pastime, journal keeping; it helps to cultivate the habit of concentration of attention. It is a dangerous pastime, because we are apt in it to concentrate our attention on the very things we ought to forget. How you feel Monday morning when you get up is a matter of not the slightest consequence to yourself or anyone else; what resolutions of last week you kept and what you broke, is a matter equally unimportant. A broken resolution is like a broken looking-glass; you cannot mend it, and it is a waste

of time to mourn over the pieces. Throw them away and get a new one. Write in your journal what you have seen, heard, or read ; thus compel yourself to give to yourself an account of your own acquisitions through the day or the week. Then you may burn your journal ; writing it in the page has also, you will find, written it in your memory. The mere act of formulating knowledge gives it clearness. The pen precipitates knowledge which before was held in solution. "Reading," says Lord Bacon, "maketh a full man ; conference a ready man ; and writing an exact man ; and therefore if a man writeth little, he need have a great memory." The corollary is evident ; if he have a poor memory, he needs to write much.

2. America gives a library to almost every home, in the periodical publications—the daily journal, the weekly paper, and the monthly magazine. Either the daily or the weekly newspaper furnishes in quantity abundant material for study and material in quality well worth study. The modern newspaper gives a history of human life. In it you may read the record of God's work in our own age ; and in no age has His work been grander or human progress more rapid. In France, an empire transformed into a republic, and religious liberty, which had been exiled two hundred years ago, summoned back to the home of the Huguenots ; in Spain, the Bourbon queen driven from her disgraced throne and a constitutional government borrowed from England for the land of Philip II., a noble revenge for the Spanish Armada of the sixteenth century ; Italy, which has given law to Christendom, once more clad with law ; and Rome, mother of republics, once more made republican in all but name ; Germany, united in a great empire out of heterogeneous materials and welded

into a nation in the furnace of war :—these are some of the events that have taken place within the last cycle. Of these books will not tell you. For them you must go to the newspaper. What in interest and importance to us are the Gallic Campaigns of Cæsar, or the strifes between Plebeian and Aristocrat in Rome compared with this history, in which we live, and of which we form a part ? Study the newspaper ; if possible, study it with encyclopædia, with atlas, with gazetteer—but study it. No literature is worthier your study. Waste no time on the shameful scandals, the bitter political controversies, the ecclesiastical broadsword exercises, and the idle paragraph gossip. A war of words is no more dignified in a journal than on the street ; gossip is no worthier your attention because printed by *The Daily Tatler*, than when whispered by a daily tattler. Who was married and what she wore can be safely dismissed in a casual reading, perhaps better with none at all. But how God is working a new continent out of Africa, by the labor of a Livingstone and a Stanley, by what processes he is preparing England for a dynasty of democracy, how he is redeeming France from the curse she brought upon herself by the cruelties first of a religion without humanity, and then of a humanitarianism without religion—these are themes worthy of study, and the newspaper is the library in which to study them. There is no more fascinating intellectual occupation than watching the course of contemporaneous history. The *dénouements* of Wilkie Collins and Charles Reade are nothing to those of life's actual drama. The romance of fiction is inane by the side of the romance of facts.

3. In this study the monthly periodical will aid you. The American magazine is rightly named. "A magazine," says

Webster, "is a storehouse, a granary, a cellar, a warehouse in which anything is stored or deposited." The world has never known such storehouses of well-selected mental food as our American monthly magazines. The ablest writers of America are laid under contribution, the ablest artists are called on to add both the attractions and illuminations of the pencil, the highest prices are paid to both. The magazine skims the cream from current literature and gives it to its readers.

4. But to the journal—weekly or daily—and the magazines add some study of books. It does not require a great deal of money to gather a valuable library. The great classics are now issued in half-dollar editions, or still cheaper. Begin with what is congenial. Choose not what you *ought* to know, but what you *want* to know. Therefore let no one else choose for you. It is a rare mind that can keep itself to a course of distasteful study. It is not safe for anyone to assume, without proof, that he has a rare mind. Do not lay out for history Hume, Macaulay, and Miss Martineau, with the idea that when you have finished these fifteen volumes you will be well versed in English history. It is very true that you would be; but you will never finish them. Read Jacob Abbott's *Life of Charles I.* or *II.*, or Macaulay's *Pitt*, or *Lord Chatham*, or Thomas Hughes's *Alfred the Great*. One thing at a time; and that thing short and simple. Putting the word *done* opposite a purpose is a wonderful incentive to a larger achievement in the next attempt. Buy a dictionary, an atlas, and if possible an encyclopædia. If you have not the money, make over an old bonnet. No harm will be done if it cultivate the habit of making over old bonnets. If this does not supply the increasing demand for increasing facilities, try some other

economies. Equipped with dictionary and atlas, never pass a word the meaning of which you do not know; the name of a place the location of which you have not fixed, or a reference to an event which you do not comprehend. In invading a new territory never leave an unconquered garrison behind you.

5. Theme and tools selected, it still remains to secure time. For the best advantage this should be regular, systematic, uninterrupted. The early hours are the best, when the brain is fresh and the mind alert. To the mind and body rightly trained, half an hour before breakfast is worth an hour and a half after supper. But this requires an opportunity to shut out intrusion, which perhaps the housekeeper cannot secure; and ability to shut out the more subtle intrusion of thick, on-coming cares. Some cannot lock the door of the library; others cannot lock the door of the mind. But if time cannot be taken from one hour, take it from another; if it cannot be taken with regularity, take it when chance offers. The blacksmith's forge is not a convenient desk, but it was at the blacksmith's forge, holding his book in one hand and blowing the bellows with the other, that Elihu Burritt learned his first languages. The nursery is not the place one would choose for astronomical calculations, but it was in the nursery, beset by her children, whom she never neglected, and interrupted by callers whom she rarely refused, that Mary Somerville wrought out her "*Mechanism of the Heavens*," which caused her to be elected an honorary member of the Royal Astronomical Society, and put her in the first rank of the scientists of her day. A cue at the post-office is not the ideal place for study; but it was as an errand-boy at Amsterdam, standing in the long line of boys at the post-office,

often in the rain, book in hand, that Dr. Schliemann laid the foundation of his future career as the great Greek explorer of the century. Where there is a will there is a way. She who can find no time for study has little real heart for it.

6. In this study you may get material help from organizations formed for the very purpose of aiding in such work. The best known of these are probably the C. L. S. C.—Chautauqua Literary and Scientific Circle—and the Society for Promoting Studies at Home. Neither of these societies will take the place of an institution of learning. Neither will make the correspondent a scholar. But either of them will furnish her with courses of reading, put her in communication with others like-minded with herself, give her facilities in getting the best books at reasonable prices, and aid her in special difficulties by correspondence from experienced guides.

7. Finally, going from your study into the home circle, carry your newly acquired intelligence with you. Your reading of the newspaper will enable you to talk of the events of the day; and your reading of history will enable you to comprehend those events and talk intelligently of them. It is not necessary to choose between being ashamed of these resources and displaying them. It is possible simply to use them. The cultured and intelligent lady is a more interesting member of society than the ignorant one. The less she has to do with the society in which that is not true the better, unless she goes into it as a missionary.

But studies at home cannot confer the best education. That can be gained only at a collegiate institution. And if the girl has an aptitude for study, and her parents have the means, she has a right, I repeat as I have intimated above, to what the college

can give her, whether she eventually chooses a professional or a married life. For the best education is not too good for a wife and mother. The more complete is this education, the better companion will she be to her husband—the companion of his higher life, and an inspiration to him to live that higher life; the better companion to her children, and the wiser guide in all their life development. It is pitiful to see a boy growing away from his mother, or a husband unconsciously separating from his wife; not because they choose to do so, nor because she chooses that they shall; but because her education has been so narrow and so superficial that she cannot share their life with them. God intended her for a homemaker; and she has become merely a housekeeper. It is rarely wise to send either boy or girl to college who has no aptitude for learning; but it is infinitely pathetic to refuse the highest education to one who longs for it. There are sadder cases of starvation than ever are reported in the newspapers.

In New York State, about 1820, Mrs. Emma Willard petitioned the Legislature for aid in establishing a school for the advanced and thorough education of women. When she filed this petition she also published her protest against the absurdity of sending ladies to college, an absurdity which she said "would strike everyone."* In 1888, out of 389 colleges in this country empowered to grant degrees, 237, or nearly two-thirds, were co-educational, and there were 207 institutions for the superior education of women exclusively, with 25,000 women students.† Oberlin College was the first of American colleges to open its doors to women, in 1833; Mount Holyoke, organized by

* Kate Stevens: *Forum*, vol. vii., p. 43.

† Mrs. A. F. Palmer: *The Forum*, vol. xii., p. 29, etc.

Mary Lyon avowedly to do for girls what Harvard did for boys, was, I believe, the first institution for women exclusively organized with so high an educational aim; it was founded in 1836. Out of these two movements, that of Oberlin in 1833 and that at Mount Holyoke in 1836, have grown the two forms of woman's higher education, the co-educational and the exclusive. Which shall the parent choose for his daughter?*

To this question I am not prepared to give a dogmatic reply. It has been much debated; and the two experiments are going on upon a large scale in this country, side by side.

The argument for co-education is twofold. It is contended that to-day the highest learning can be secured by women only in co-educational institutions. No woman's college possesses an endowment which compares with that of Harvard, Yale, Princeton, Columbia, and Cornell. It is not possible in half a century to secure either the money, the equipment in apparatus and library, or the personnel in the faculty; or, what is perhaps most important of all, the traditions and the atmosphere obtainable in institutions founded in colonial days. It is contended, too, that God has intended men and women to live together, or that he would not have put them together in families and in society, and that to separate them for the six or eight educational years of their lives is dangerous to their morals and inconsistent with their best and most normal development; that the exclusive school is, in brief, a remnant of the monastic institutions of a past age.

It is contended, on the other hand,

* To these a third system should, for completeness, be added—that of Radcliffe College, Barnard College, and Evelyn College, in which education is given to women separately, but by the faculties of Harvard, Columbia, and Princeton Colleges, respectively.

that in all co-educational institutions the girls are in a minority; that to separate a girl of sixteen or eighteen from her home and put her into the world, in competition with young men of all sorts of culture and character, is to submit her to abnormal conditions unparalleled in the natural life of the home; that such a life threatens to impair the delicacy of her womanhood; that it subjects her to a great moral peril, which, however small, is a peril of an awful disaster; and finally, that her physical conditions are such that intellectual competition with men is fatal to her best physical development; that the years from sixteen to twenty, or eighteen to twenty-two, are the very years when she ought to be laying up a store of nervous energy for the future life of motherhood, and that this she cannot do under the strain of life in a co-educational institution. Medical authorities as weighty as Sir Henry Maudsley, in England, and Dr. Weir Mitchell, in this country, protest against co-education on the express ground that it does thus tend to undermine the constitution of all but the most exceptional women.* Experience of such institutions as Oberlin, Cornell, and Michigan University have proved groundless the fear of danger to the moral life from co-education, but I am not equally clear that they have disproved the physical dangers; personally I should hesitate to put my own daughter under a strain which medical authorities so eminent pronounce hazardous to health. And although it is true that the best colleges for women still necessarily lack some elements of value which can be found in our greatest universities, the American colleges for women have fully kept pace with the secondary schools for women. With the choice

* See, for a full discussion of this subject, Dr. Clarke's monograph, *Sex in Education*.

afforded by such institutions as Bryn Mawr, Vassar, Smith, Mount Holyoke, and Wellesley, no girl need lack the highest education for want of institutional advantages in the exclusive colleges, except, possibly, in a few branches directly valuable only to a limited number of experts. It is to be added that the Annexes—Radcliffe, Evelyn, and Barnard Colleges—in which the young women do not mingle with the men in college life, offer to a great extent the facilities for special research enjoyed by the young men at Harvard, Princeton, and Columbia Colleges respectively.

As to the question of study in America or Europe, it may be dismissed in a few words. A foreign language can always be best attained in the country where it is the vernacular. And there are certain special branches of post-graduate work which can be better pursued abroad—especially in Germany—than in the United States. Thus Stuttgart offers unrivalled facilities for the study of music; Paris, Munich, and Dresden for painting; and Paris and Rome for sculpture. But, in general, the best place for either a man or a woman to prepare for American life is in America. And this is especially true of the woman, not only because she thus becomes habituated to the life which she is to lead here and acquires the knowledge which she will most need to use; but also because there are no collegiate institutions abroad which are comparable for general educational development with the best institutions in America.

From some personal study of both classes of institutions, on the ground, and with special facilities for such study, I do not hesitate to say that neither Cambridge, Oxford, Glasgow, nor Edinburgh afford better facilities for general education than Princeton, Columbia, Yale, and Harvard—I speak

here only of institutions which I personally know—and Girton and Newnham do not equal in advantages for general education the best American colleges for women, from Mount Holyoke, the earliest and perhaps the most general in its work, to Bryn Mawr, the latest and perhaps the most special.

Let me, then, in a paragraph, sum up the results of this chapter.

Woman is not to be educated to be a housekeeper or a social ornament; she is not to be educated to be an appendage to man. She is to be educated to be a child of God, and the best and highest education is not too good nor too high for her. Nevertheless, the distinction of sex is to be recognized in education, and because she is to have intellectual advantages equal with those of her brother, it does not follow that the curriculum is to be identical. What is the best education for men is a question on which we have been experimenting for centuries, and the experiments are still continuing; it is not therefore strange that, after only a trifle over half a century of experiment, we are still somewhat in the dark as to the best education for women. This question I have not assumed to discuss; it must be left to be solved by the divers experiments now being conducted in England and in this country. I have confined myself to the simpler and more immediately practical question, What shall the father do for the education of his daughter, with the facilities which are available? The answer is, in brief, that he does not need to send her abroad, that the facilities are greater in the United States than in any other country; that the education should begin in the kindergarten or in kindergarten methods in the home; that under ordinary circumstances the day school with home culture added is better than the boarding-school without home culture; and

either school is better than the governess; that the question between public and private schools must be determined by the character of the individual schools available; that after the daughter has reached the age of sixteen or eighteen, home studies may be made to yield culture, but not the best scholarship; that for the best scholarship the college is as essential to the girl as it is to the boy; that in choosing between a woman's college and a co-educational college, the moral hazards supposed to be involved in the latter may be disregarded, for experience does not confirm the prophecies of danger; but that the physical hazards are considerable and must be carefully guarded against; and finally, that while the woman is not to be educated merely to be a good wife and mother, but to be a noble woman, nevertheless wifehood and motherhood are to be kept constantly in mind by the parent, and by the instructor, as the probable and normal destiny of woman, exactly as in the education of the young man it is to be kept in mind that he will naturally and normally become a husband and father — the bread-winner and defender of his wife and children. For the woman is the maker of the home, and the man its supporter and protector.

